

Notes and Comments.

The Means Will be Furnished. It is difficult to get people to give to a good cause unless they are able to understand intelligently why they are to give. At the Sunday-school Convention held in Boston this summer one of the speakers made these significant remarks:

We believe when the Christian men and women of America are brought to understand the magnitude and character of this work, and to realize its importance, that the means for its support will be cheerfully furnished. Prospered as no other nation has ever been prospered, with religious advantages enjoyed by no other people on the face of the globe, with an abundance of wealth heaped into our laps by a kind, loving Heavenly Father, let us not nurse our bank accounts while millions in our land are without the knowledge of the Word of God.—

Colleges and Saloons. The following from the *Western Christian Advocate* is to the point and should arouse the churches everywhere to a full determination to extirminate the saloon, not only from college towns, but from all other towns in the United States:

There lies on our desk a letter from Des Moines, Iowa: "I am looking for a good school to send my boys to. Where will I find a good Methodist college, located in a town where there are no saloons? I am not a Prohibition partisan crank, but I do not propose to take my boys to a school where there is a saloon allowed."

There may be such schools, but if there are we seem to be unable to recall the fact. The brother pertinently inquires, "Why do not our colleges advertise in the *Advocate*, and state whether or not there are saloons in the town?"

It is humiliating that the moral sentiment of the average college town should not be sufficiently strong to rule out the saloon.

To this we add and endorse the comments by the *Religious Telescope*:

We congratulate the Methodist brother on the good sense and high parental regard for the welfare of his boys which prompts him to refuse to send them to a college located in a town that is cursed with saloons. We would not send a son of ours, fifteen, sixteen, or seventeen years of age, away from home to a college located in a saloon town if the college were the best in the world, and would clothe, board, and lodge him and cover all other expenses gratuitously. Far better have our boys pass through life sober and industrious without a higher education than have them, while taking a course in college, dragged through the open saloon down to a drunkard's grave and a drunkard's hell, as so many of the brightest boys of to day are being dragged.

Being Rich Not a Crime. Some time ago the *Religious Telescope* published an able article by one of its contributors on the subject, "Is it a Crime to be Rich?" It was an excellent article, showing the folly and inconsistencies of those who think it is really wrong to possess wealth. Poverty is not piety and riches are not a crime. There are good men, great men, religious men, who are God-fearing, and doing good service for the Master. There are good rich people, and there are bad poor people. So there are rich men who are wicked and thousands of poor men who are good. It is as much of a mistake to suppose a man wicked because he is rich, as it is a mistake

to suppose that a man is necessarily righteous because he is poor. Riches are not a crime, neither are they a virtue. Poverty is not a crime, neither is it a virtue. Commenting on this an exchange says:

Is it a crime to be rich? Not if the rich man's riches have been honestly acquired, and are being wisely and generously used for the glory of God and the good of humanity. And that is the reason it was no crime for Abraham, Job, Washington, Jefferson, Peter Cooper, George Peabody, William E. Dodge, and many other great philanthropists to be rich. But it was a crime for Dives to be rich, because he was not generous toward the suffering Lazarus. So it depends wholly on how riches are acquired and the use made of them whether or not it is a crime to be rich. For a man to acquire riches by fraud, by oppressing the hireling in his wages, or for a rich man to disregard the necessities and sufferings of the poor, or use his riches to corner the market or unjustly monopolize trade, is a great crime; and that is the reason why the Apostle James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

Encouraging. It may be late to report this temperance meeting but for the encouragement of those who are so earnestly laboring in this cause, we give the fifteenth annual National Temperance Camp Meeting, held at Ocean Grove, July 28 to August 2.

The object of this convention of temperance workers from all parts of the country was the promotion of temperance in its broadest and purest form, separate and apart from ecclesiastical or political affiliation. Joshua L. Baily, of Philadelphia, President of the National Temperance Society, presided, and also made two or three excellent addresses. Others who made chief addresses were: the Rev. C. H. Mead, of Montclair, Secretary of the Society; the Rev. D. C. Babcock; and the Rev. Peter Stryker, who spoke on "Mistakes." The last said it was a serious mistake to consider the temperance question a threadbare one, and that a great mistake is made in the failure to instruct children in the fundamental principles of temperance. One of the most welcome visitors at the convention was Robert Rae, of London, Secretary of the National Temperance League of Great Britain, who favored the Association with a very fine address. In his annual address President Baily said the Society had issued 522,999 volumes and 2,100 separate publications during its thirty years' existence, and concluded by making a strong appeal for funds with which to erect a building. Perhaps the two most popular lecturers on the programme were John G. Woolley, of Chicago, and the Hon. George W. Bain, of Kentucky. Two or three evenings were given to Mr. Woolley, whose lectures fairly set the convention on fire with enthusiasm. He is unquestionably the most powerful temperance advocate in America. Mr. Woolley is electric, but Mr. Bain is magnetic. His lecture on "The New Woman and the Old Man" was a masterpiece of persuasive eloquence. The attendance at all the meetings was large, and the interest deep. This camp-meeting is another of the positive proofs that the temperance sentiment in this country is rapidly and solidly growing, and is a prophecy of that good time when the evils of intemperance shall be put away. With 16,000,000 school children, the Young People's Society of Christian Endeavor, the Baptist Young People's Union, the Epworth League, the W. C. T. U., and the churches on the side of temperance, it will—surely must—prevail.

Could Not See It. It is said of a certain man who solicited donations for some charitable purpose, met a person whom he could not persuade to give. Every argument was met with the statement, "I cannot see it." Finally the solicitor wrote the word "God" on a piece of paper and laying a silver dollar upon it said to the man, "Can you see the word 'God'?" "No," said the other. Then removing the silver dollar, he said, "Can you see it now?" "Yes," he answered. "Well," said the solicitor, "the reason you can not see your way clear to give to this cause, is because the dollar is in your way." The dollar keeps many a man from seeing God's cause as it really is.

Queries and Answers.

1. What is the meaning of the expression in Acts 9: 18, "And immediately there fell from his eyes as it had been scales?"

It will be observed that the text does not say that scales fell from his eyes, "but there fell from his eyes as it had been scales," which some interpret to mean something like scales. It is generally agreed that both Paul's blindness (if such it may be called) and his cure, were supernatural. Naturally substances like scales would not form in so short a time. The more reasonable interpretation is that Paul experienced a sensation like as if scales fell from his eyes.

2. What does Paul mean in Romans 16: 13, when he says, "Salute Rufus chosen in the Lord and his mother and mine?" Had Paul reference to his own mother?

There is a very pleasant and sweet thought connected with this salutation of the Apostle Paul. In Mark 15: 21, we find that Simon of Cyrene, the one who was compelled to carry the cross of Jesus, was the father of Alexander and Rufus. It is possible therefore that when Mark wrote his Gospel, Rufus and Alexander were Christians. What if the compulsion laid upon Simon to bear the Lord's cross, led him to take up his own cross and bear it for the Master! If then we may suppose that Simon was a Christian, it is easily seen how his wife was led to believe and how this believing couple would bring their two sons, Alexander and Rufus to believe also. Paul therefore pays a beautiful tribute and testimony to this mother in Israel, who may have been left alone with her son Rufus. He does not refer to her as his own mother but calls her such "in grateful acknowledgement of her motherly attentions to himself, bestowed no doubt for his Master's sake, and the love she bore to his honored servants."

Sin is an engine that always draws after it a train of troubles. Let us remember, however, that our trouble is not always the result of our sin.